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SPORT, LEISURE & TOURISM | RESEARCH ARTICLE

Assessment of students' awareness of the national heritage (Case study: The preparatory year students at the University of Hail, Saudi Arabia)

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Abstract: This study financed by the deanship of scientific research, Hail, University, Kingdom of Saudi Arabia aims to identify the degree of students' awareness of the national heritage, to investigate the role school in raising awareness of the national heritage, to explore the degree of student satisfaction about that role played in addition to explore the impact of family in predicting the personal interest in the local heritage. A survey was conducted. About 250 questionnaires were distributed to random sample of students in the preparatory year in both in the males and females sections in cooperation with a number of teaching staff. Students who accepted and filled the questionnaires were 210 only, from which 32 were incomplete and thus eliminated from the study. As a result, 178 questionnaires were accepted for the purpose of the final analysis, representing a response rate of 87%. The results show that there is statistically significant contribution for familial interest in the national heritage in predicting the personal interest in local heritage. There is a statistically significant relationship between the place of residence and the perception of the level of awareness of the importance of the national heritage.

Subjects: Sports and Leisure; Tourism, Hospitality and Events; Behavioral Sciences; Economics, Finance, Business & Industry; Education; Museum and Heritage Studies

Keywords: national heritage; awareness; education; schools

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PUBLIC INTEREST STATEMENT

Heritage subject is universally recognized. The aim of this article is to evaluate the role of school in developing students awareness about their national heritage as it is considered as one of the main social institutions affecting the society in general where students stay for a long time to learn not only scientific information but also values, traditions which would continue with the learner till the end of his life. Heritage awareness is an essential element of heritage conservation. Heritage has a substantial importance for sustaining the economies of tourist destination.

1. Introduction

Maintaining heritage is a fundamental duty for educational establishments. To achieve this mission, innovative forms of education and advanced professional training are required to inform students about their heritage though indorsing it in all university and school curricula (German Commission for UNESCO, Offenhäuser, Zimmerli, & Albert, 2010). Heritage education becomes more and more important in educational and heritage contexts. Policy makers in worldwide organizations such as UNESCO support both the safeguard of our cultural and natural heritage and the make use of heritage to enhance learning processes of learners (Lakerveld & Gussen, 2009). Cultural heritage education holds great potential for encouraging better participation, involvement innovation in learning. Formal education addresses the aspect of public participation and involvement (Apostolopoulou, Carvoeiras, & Klonari, 2014; Gruber, n.d.). Heritage education is a means to boost the learning experience through onsite visitation and appreciation of archaeological resources and what they tell us (Advisory Council of Historic Preservation, n.d.). The cultural heritage dimension is suggested to be included at all levels of education, not particularly as a core subject but through interdisciplinary actions (Faro Convention, Article 13) (Apostolopoulou et al., 2014; Council of Europe, 2005).

Briscoe (1991) suggested that students are inseparable from their culture and social environment and that their culture and background differences cannot just be leaned outside the classroom door. Pooten (2012) argues that the time assigned for the Social Science subject in the new curriculum is considerably lessened in spite of its value (nationalism, cultural conservation, and feeling of identity) that could be taught. Pazzaglia and Williams (2012) argued for the effectiveness of using food in teaching family heritage and cultural diversity. Levstik (2003) note that “student learning” was not really assessed and to date, few efforts in the United States have investigated the impact of archaeological study on children’s “historical thinking”.

“Cultural awareness” refers to the developing consciousness of culture and the ways in which culture shapes “values and beliefs” (Burchum, 2002). Students graduating today are required to be culturally aware (Burchum, 2002; Mfa, Reddy-Linga, Kucko, & Prestwood, 2013). Heritage awareness is a fundamental part of any heritage preservation and management. It requires commitment and local support (Shankar & Swamy, 2013). One of the basic reasons for damage of heritage is the lack of awareness to the public (Shankar & Swamy, 2013). There is a need to support schools, universities to develop consciousness about the cultural heritage (European Commission Office de cooperation EuropeAid, 2007).

It is recommended that heritage should be boosted and promoted as a driving force for dynamic engagement and social responsibility as a requirement of durable growth (Apostolopoulou et al., 2014). It has already been argued that any development that is not entrenched through the local community’s awareness is bound not to succeed (Zerrudo, 2008). The United Nations World Tourism Organization (UNWTO, 2010) recognizes the importance of tourism and culture as a vehicle to solve some of the most disastrous socioeconomic problems worldwide.

Cultural heritage and natural history of a nation has a very high value and unique, and can contribute to public understanding and appreciation of the past through heritage education programs and heritage tourism initiatives at a local, statewide, or regional level (Advisory Council of Historic Preservation, n.d; Hasibuan, Isal, Ahmad, & Selviandro, 2011). Heritage resources can have many values. Some of these values can support heritage tourism uses, as well as a broader public education component (Advisory Council of Historic Preservation, n.d.). A strong national culture can be a source of economic benefits contributing to raising the standards of living (Kottak & Kozaitis, 2003).

It is said that it the heritage sector that has a large job potential, because it is labor-intensive. Cultural heritage programmes can engender revenue for the community. It get benefits to domestic industries—hotels, restaurants, transport systems, souvenirs and handicrafts and guide services (Apostolakis & Jaffry, 2005; Carbone, Oosterbeek, & Costa, 2012; Cernea, 2008; Choi, Ritchie, & Papandrea, 2005; Donald Luxton Associates Inc., 2010; Ecorys, 2011; European Commission Office

de cooperation EuropeAid, 2007; European Union, n.d.; Johnson & Thomas, 1995; Kakiuchi, 2004; Mourato & Mazzanti, 2002; Rypkema, 1998; Tadmoury, 2008). Cultural heritage may have scientific significance which is related to the ability of a heritage site to provide information besides its archaeological significance (Tinto, n.d.). A cultural heritage has a social value: such as utilize of a site for social gatherings, social solidity, community identity, or other feelings of affiliation that social groups derive from the specific heritage and environment characteristics of their “home” territory, provided the foundations of the identity of communities and countries (Hassan, 2008; Mason, 2002; Olwig, 2001; Serageldin, 2008). It has a historical value which refers to the history of a community apparent in a cultural heritage attribute which lies in knowledge about the past in the future (Adeniran & Akinlabi, 2011; Freeman, 1984). Heritage is valued for its unique form, or design or for the experience that it .Besides, its Spiritual/Religious Value that is related to religious or spiritual meaning (Mason, 2002).

Heritage awareness is an important component of heritage conservation (Carbone et al., 2012). One of the basic reasons for damage of heritage is owing to lack of awareness to the community in general and non involvement of people in the process of conservation (Shankar & Swamy, 2013). Heritage educational programmes are successful only when the local community to support heritage related activities. This is possible when the local people to whom the heritage belongs be aware of its values, takes pride and establish a sense of belonging (Shankar & Swamy, 2013). Now it is the responsibility of society to transmit, preserve his own heritage in the form of culture. Society conveys this responsibility to education institutions and by educational institution, this major responsibility goes to the teachers as actual executer of the educational policy (Srivastava, 2015).

Heritage awareness is a key component of heritage safeguarding and management (Srivastava, 2015). The development of cultural awareness often necessitates a period of time and it requires commitment and support of the local community (Boyle-Baise, 2000; Boyle-Baise & Sleeter, 2000; Hovater, 2007; Srivastava, 2015; Stachowski & Visconti, 1997). There is a need to create the cultural awareness in contemporary society in order to face challenges related to diverse sub cultures within the same community, the transient nature of contemporary work, in addition to the revolution of technologies that creates the opportunities to interact virtually. Therefore, students must be prepared to face these challenges that could affects negatively on one’s own culture (Deardoff, de Wit, & Heyl, 2012). From its part to preserve local cultural heritage and to increase awareness the United Nations General Assembly declared, Decade of Education for Sustainable Development in December 2002 (Carbone et al., 2012).

Family and school have common goal-educating children to be good students, and useful citizens for society. Intensifying the relationship between family and school is the best solution to shape children awareness and behaviors (Binh, 2012). Those two educational institutions (family, school) can participate in raising the level of awareness in accordance with the norms and values prevailing in society and the adoption of the cultural system as a human heritage.

Local residents are considered as the key factor for protecting the national heritage. It is crucial to begin the investigation of schools and families’ roles in transmitting cultural awareness. Students’ awareness of their national heritage is very important as they are hoped to be future leaders in their society. Thus the researcher chose a sample of students at the preparatory year of Hail University for the aim of identifying the degree of students’ awareness of the national heritage, investigating the role school in addition to explore the impact of family in predicting the personal interest in the local heritage.

The tourism policy strategy in Saudi Arabia is based primarily on cultured and heritage aware society in the first class in order to face the future challenges threatening the preservation of the national heritage. Thus, the researcher believes that the problem of the research is to identify the degree of heritage awareness among students. In the case of Hail region, there are different sources of heritage either tangible or intangible that need to be protected not only by official organizations

but also through the cooperation of citizens. Thus, to understand and formulate solution for this problem, this study is focused to find answers based on the following objectives:

- (1) To identify the level of awareness of students about their national heritage.
- (2) To explore the role of schools in developing the awareness of students about the national heritage.
- (3) To explore the factors affecting the effectiveness of those roles played by schools.
- (4) To analyze the points of strength and weakness of those roles.
- (5) To explore the impact of family in predicting the personal interest in the local heritage.

In answering these questions, this study allows an understanding of the effects and effectiveness of schools and family as social institutions in developing the awareness of students about their national heritage.

The paper makes two principal contributions to the literature; firstly, it evaluates the awareness of students about their national heritage and to what extent schools and family bear responsibility in that matter. Secondly, it advances our understanding in an appropriate way to raise the level of awareness of the national heritage as a front line for protecting it from deterioration. The importance of this study comes from that, there is no scientific study conducted to investigate the role of schools and the impact of family in predicting the personal interest of students in their local heritage in Saudi Arabia. This study consists of an introduction, literature review, methodology, discussion and conclusion.

2. Literature review

2.1. Cultural heritage, definition, scope

Humans have understood the concept of heritage ever since they developed artifacts and language (Heath, 2006). Origin of the word (heritage) is taken from the verb (ورث) in Arabic which means a legacy succeeded by a man to his heirs (Bou Senna, 2013). It includes all the legacy of previous generations (Ghrab, 1990; Heath, 2006). The word (تراث) in Arabic language corresponds to the word (tradition) in the French language (Alaroui, 1984). Which signifies the beliefs and habits of nations (Fahima, n.d., p. 5). Idiomatically, Heritage is defined as including all fixed and movable cultural property inherited from the ancestors by the current generation that has cultural and civilized, unusual values and cannot be compensated if lost or damaged (Ghrab, 1990).

The term “heritage” in its everyday commonplace sense has been used for some decades. Heritage is seen as a term with many meanings, which continue to evolve (Fairclough, 2009). In this context, Abdul Jalil and Abdel-Aal (2011, pp. 101–102) argued that the notion of heritage is not used in the same sense. We use it from different perspectives. As it sometimes refers to quite simply (the past), sometimes to the religious belief itself, and sometimes to the entire Islam (doctrine and civilization, and sometimes to (history) in all its dimensions (Bou Senna, 2013). Some look at the concept of the heritage as it symbolizes the “folk customs and traditions” and others interpret the concept of heritage as “monuments”. The definition of European heritage identifies seven types of heritage: nature, landscape, monuments, artifacts, activities, people, and sites (Copeland, 2006).

In this sense, Al-Jabri (1999, p. 20) adds that heritage is perceived as something that is out of modern civilization. Heritage is an intellectual product and has spiritual, religious, moral, religious and moral and aesthetical values (Fahima, n.d.). It includes also knowledge, systems, institutions and creativity (Abdul Jalil & Abdel-Aal, 2011). It includes (landscapes, structures, objects, traditions (Heath, 2006) practices, places, objects and the various types of properties conceived as “heritage” is generally considered one of the acquisitions of modern society (Jokilehto, 2008). Meaning that it includes the tangible and intangible elements, and so the concept of heritage is broad and comprehensive for several elements (Ben Amor, n.d.). Cultural heritage is not just about old things. New or

newly altered objects, places and practices are just as much a part of cultural heritage where they hold cultural value for today's generations (Tinto, n.d.). Heritage is a collective asset which tells the history of people. Any given community has a history to where it refers in order to ensure the continuity of a common identity that evolves over time (Chikumbi, Katanekwa, Simonsen, & Heldal, n.d.; Hassan, 2008).

The word heritage mentioned in the Holy Quran in the sense what is left by successor to his heirs (And you consume inheritance, devouring [it] altogether (Surat AL-FAJR, verse 19) which meant the Inheritance. And evolves after that to include the sum of traditions, customs, cultural and civilizational patterns transmitted from generation to generation (Abdul Jalil & Abdel-Aal, 2011; Bou Sennah, 2013; Sharabi, 2012–2013). "Heritage," a term that has become more prevalent since the establishment of the UNESCO World Heritage Centre in 1972, has come to denote monuments, sites, and buildings (Carman, 2005).

UNESCO (1989, p. 57) defined "cultural heritage" in its Draft Medium Term Plan 1990–1995) (as the entire corpus of material signs—either artistic or symbolic—handed on by the past to each culture and, therefore, to the whole of humankind. As a constituent part of the affirmation and enrichment of cultural identities, as a legacy belonging to all humankind, the cultural heritage gives each particular place its recognizable features and is the storehouse of human experience. The preservation and the presentation of the cultural heritage are therefore a corner-stone of any cultural policy) (Jokilehto, 2008).

The definition used in the Council of Europe's Framework Convention on the Value of Cultural Heritage for Society (Council of Europe, 2005) has been applied:

[Cultural] heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time (Bonnic, 2009; Dümcke & Gnedovsky, 2013; Fairclough, 2009; Fojut, 2009; Greffe, 2009).

The definition adopted by the Faro Convention differentiates from the concept of cultural heritage as a traditional notion of protection or conservation of single monuments, archaeological sites, group of historical buildings, landscape or historic town centers. The Convention promotes citizen participation in decision-making and management processes related to the cultural environment (Apostolopoulou et al., 2014).

Quebec Association for the Interpretation of the National Heritage, Committee on Terminology, July (1980) defined Heritage as "the combined creations and products of nature and of man, in their entirety that make up the environment in which we live in space and time. Heritage is a reality, a possession of the community, and a rich inheritance that may be passed on, which invites our recognition and our participation" (ICOMOS, 1982).

Traditionally "heritage" was defined as architecture or archaeology or movable objects. Now "heritage" includes buildings, monuments, landscapes, urban areas, countryside, maritime sites, buried remains and objects. "Historic environment" or "place" are now common terms (European Union, n.d.).

According to Meyer-Bisch (2009, p. 65) cultural heritage is defined as (a group of complementary, incorporated, objectified and institutional 21 knowledge items, which are sources of capacities for the subject. It is thanks to this range of resources that the subject can exercise his rights, freedoms and responsibilities, alone or in association with others, for himself and for others, taking account of inter-generation coherency. From his viewpoint the term heritage refers not only to specifically

cultural works but also to everyday objects, practices and institutions which correspond to the broad meaning of culture (Meyer-Bisch, 2009).

Alghary, Alkhoully, and Ali (2007, p. 11) defines heritage as the Cultural inventory inherited through the generations, and it represents a ground affecting people's perceptions and behavior. And then be a carrier of values and experiences of people. According to (Fairclough, 2009, p. 29) heritage is object and action, product and process. It means not only the things ("goods", properties, *immobilier*—"stuff" (and the perceptions or ideas) that we inherit, irrespective of whether we want to keep them; it can also be taken to mean the processes by which we understand, contextualize (physically and intellectually), perceive, manage, modify, destroy and transform the inherited world.

The concept of heritage is never static, and its scope developed, across time. Cultural heritage essentially meant cultural monuments, while it was recognized that there was a rich group of practices such as language, dress, music and the rituals of daily life and work that need to be maintained (Fojut, 2009). In fact, the concept of heritage that moves far beyond the traditional notion of old buildings and historic sites (Palmer, 2009). As mentioned in the Icomos charters (Venice Charter 1964), Florence Charter 1981, Washington Charter, the scope of heritage has expanded from physical heritage to non-physical heritage including environments.

Cultural heritage now includes valuable visible or invisible aspects of a community's past and present (Fairclough, 2009; Palmer, 2009; Tinto, n.d.). A cultural heritage is a group of resources in the sense that it facilitates the transmission and development of cultural wealth. Individuals, who have created, preserved and developed these works act as pioneers showing the way to present and future generations (Meyer-Bisch, 2009). Heritage involves continual creation and transformation (Palmer, 2009).

2.2. The heritage education

Davis (2000, p. 194) defines education as "a primary mode for transmitting society's knowledge, values and beliefs". Dewey (1944) defines education as (the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs, and habits.

According to Cambridge dictionary (learning) is "the process of teaching or learning, especially in school or college, or the knowledge that you get from this: As a child he received most of his education at home. It's a country that places great importance on education. She lectures in education (= the study of education) at the teacher training college. It's important for children to get a good education".

According to Boxtel, Klein, and Snoop (2011, p. 6) the term heritage education refers to "a broad array of educational activities and to the use of material and immaterial heritage in an educational setting". Gruber (n.d., p. 1) argued that arts and cultural heritage education is a communication process that is based on the enjoyable and deep engagement with artworks, cultural objects, cultural values.

In many countries, students visit historical places and museums and discover traces of the past in their environments. Some tutors bring heritage objects to the classroom to incite their pupils' interest, illustrate a particular historical narrative, or engage pupils in historical enquiry. Such activities can be referred to by the term "heritage education" (Boxtel et al., 2011).

Boxtel et al. (2011, pp. 9–10) defined heritage education is "an approach to teaching and learning that uses material and immaterial heritage as primary instructional resources to increase pupils' understanding of history and culture. Heritage educational challenges in dealing with the past".

Heritage education "is based on: active means, project-based teaching, cooperative practices, self-management and self-discipline, interdisciplinary exchange, interculturalism–partnership

between teachers, cultural leaders, craft workers, parents and financial backers” (Copeland, 2006; Kathleen, 1988). Heritage education is not only to be seen as a topic in history or art and culture but comprises a complex ‘extra muros asset (Lakerveld & Gussen, 2009). Heritage education occurs whenever we interact with the world around us. It also occurs in elementary and secondary schools (Kathleen, 1988).

Heritage education is to provide learners with the means that help them to (Royal Ministry of Education, Research & Church Affairs, n.d.) to acquire a wider range of competences and experiences and to do extremely well (Lakerveld & Gussen, 2009; Royal Ministry of Education, Research & Church Affairs, n.d.). The heritage education approach aims to support students’ understanding of concepts and principles about history and culture and to augment their appreciation for the artistic accomplishments, technological genius, and social and economic contributions of different groups (Kathleen, 1988). Wu (2011) highlighted the importance of teaching culture and heritage to build up a student’s identity, consequently empowering him academically, socially, and politically.

In fact, the development of personal identity occurs through becoming accustomed to inherited forms of behavior, and means of expression (Royal Ministry of Education, Research & Church Affairs, n.d.). Black (2001, p. 107) argues that adding an archaeological unit will boost the moral concerns. According to Boxtel et al. (2011, p. 10) heritage education can connect pupils with the precedent generations.

Geography, Science and History courses contribute to enhance the learner’s awareness and appreciation of all types of heritage (Motherway Begley Ltd, 2007). Heritage education is an active method of learning that support students to analyze and to discover cultural and historical assets (Lakerveld & Gussen, 2009). Education shall promote loyalty towards our heritage (Royal Ministry of Education, Research & Church Affairs, n.d.). Education must transmit knowledge about other cultures and take advantage of the potential for enhancement that minority groups. Familiarity with other people’s cultures provides us the opportunity to test our own values and the values of others (Royal Ministry of Education, Research & Church Affairs, n.d.). According to Prothro (2012, pp. 4–12–13) teaching Archaeology is a useful instrument to improve the learning experience of the student, in addition to increasing public awareness of our cultural resources and acquiring ethics to protect them.

A number of authors was interested in heritage education (e.g. Antonaci, Ott, & Pozzi, n.d.; Apostolopoulou et al., 2014; Averill, 2012; Boxtel et al., 2011; Csire & Laakso, 2011; Eisenwine, 2000; Falk & Dierking, 1997; Hasibuan et al., 2011; Klonari & Tzoura, 2011; Mary, 2003; Mfa et al., 2013; Motherway Begley Ltd, 2007; Ocampo & Delgado, 2014; Ott & Pozzi, 2011; Prothro, 2012; Smith, 2003).

For example, Eisenwine (2000) conducted a research to assess an interdisciplinary Archaeology unit in the 7th grade. It was found that the pupils’ information of Archaeology increased. The results revealed a significant difference of students’ attitudes, from the pretest to the post test. Levstik (2003) proposed a study that incorporated an Archaeology education unit into the fifth grade classroom. The students were given lessons by the investigators and the tutors in Archaeology, visited an archaeological site and joined in excavations. It is shown that they revealed more comprehensive information of Archaeology. Motherway Begley Ltd (2007) conducted a study to provide a comprehensive review of online heritage materials for the primary school sector to assess their use. The results indicated that on-line resources were used for teaching heritage frequently by more than quarter of tutors and irregularly by 61% of the sample. Csire and Laakso (2011) investigated the state of heritage-language students who study Hungarian as part of a university curriculum in Vienna, together with German speakers. These students have learnt colloquial varieties of Hungarian as a spoken language in their families but typically have no formal training in the standard written language.

The annual survey on cultural education in the Netherlands revealed that 83% of primary schools and 91% of secondary schools contain heritage education in curriculum. In addition, it was found that schools organized frequently visitors for their pupils' visits to historical places. Teachers used different tools to teach their pupils the heritage (Boxtel et al., 2011). Smith (2003) found out that teaching history through onsite visits to heritage places is an effectual tool to link students with their own histories and places. Ott and Pozzi (2011) investigated the significance of information and communication technology means in enhancing cultural heritage Education.

Hasibuan et al. (2011) proposed in their paper a game that can be used to protect cultural heritage of Indonesia. It has been tested on 48 students from Vocational High School. The results show that there is a progress in their knowledge about the heritage through that game. Prothro (2012) conducted a study to measure the impact of the introduction of an Archaeological lesson unit in the sixth grade on the students' knowledge of archaeological facts and ethics, and their positions towards their cultural heritage.

Simşek and ElitokKesici (2012) confirmed the significance of employing drama as teaching means for heritage education of primary school students. Ocampo and Delgado (2014) conducted a study to investigate how to effectively teach local cultural heritage of Nasugbu and Balayan, Batangas to grade school and high school students within the existing framework of the K-12 Curriculum.

Apostolopoulou et al. (2014) show the case of a primary school from Greece and two secondary schools from Portugal and Sweden that work together in a mutual European project entitled "Mapping our city monuments". Students organized guided tours using GPS devices and digital cameras. The findings revealed that pupils actively engaged in real-life learning activities and gained new skills and information rediscovering their local surroundings. Méndez (2006) emphasized the effectiveness of using the students' heritage to develop academic achievement in writing as it validates their lives and experiences. Klonari and Tzoura (2011) in their study local environment was examined in the project "Young researchers in countryside" where 5th and 6th grade pupils, collected data during onsite trip using GPS devices and created digital maps of an environmental trail.

Alkateb (2013) stressed in his study on the significance of culture and cultural heritage issues in non-traditional education system as it promotes teamwork attitudes and leadership, research and presentation. Boxtel et al. (2011) conducted interviews and examined pupils participating in a heritage education project in order to assess their learning experiences. They interview history teachers and heritage tutors to examine how they reflect on the chance of engaging pupils in thinking in lessons in which heritage is used as primary source for teaching. Antonaci, et al. (n.d.) conducted a survey among Italian teachers and students. The results showed that using virtual museums in schools are still infrequent and not fully introduced in the standard educational practice.

Averill (2012) conducted a study to investigate the points of views of instructors and native (Māori), Pacific Nations, and New Zealand European students on reflecting the heritage cultures of Māori and Pacific peoples in mathematics learning. The results showed that teachers reacted to students' cultures through their classroom communications but not through situations employed in mathematical tasks. Participants mainly viewed Māori and Pacific Nations cultures and mathematics learning as different. The researcher suggests that cultural heritage should be combined in teaching mathematics.

2.3. Role of the family

Family is the most important source of their members' basic personal and social identity (Mokomane, 2012). The conduct of parents is very effective in children development and social education (Baferani, 2015). Family plays a significant role of educating through the whole life of each person as they become involved all the process of educating and socializing in human circle (Binh, 2012). Within the family, youngsters always have to learn how to adapt to new situations and environment, they acquire the social norms and values which enable them to communicate with the other

members of the society (Binh, 2012; Grusec, 2011) and to engage positively in society in general. Parents are the first teachers who bring up their children for no special interest (Mokomane, 2012).

The family is surely the most important agent of socialization for most individuals (Maccoby, 1992). Family is a small community that one of its aims is the socialization of children (Baferani, 2015). It is in the family that individual understands life experience, moral and cultural standards of societies (Binh, 2012).

According to (Sue & Sue, 2003) culture is the system of shared beliefs; values, customs, behaviors, and artifacts that the members of society embrace. Culture is transmitted from generation to generation through learning). Culture is a complex process as it is the outcome of interpersonal interactive processes (Gollnick & Chinn, 1990). It is through family roles and values, interaction and communication patterns that ethnic identity and behavior patterns are implanted (Hill, Rozanski, Carfagnini, & Willoughby, 2005) thus serving as the mediating milieu for the entrepreneurial experience (Rogoff & Heck, 2003; Stafford, Duncan, Dane, & Winter, 1999) including mediating cultural beliefs and traditions from one generation to another (MCCubbin, Thompson, Thompson, MCCubbin, & Kaston, 1993). Parents are key contributors to the transmission of cultural knowledge (Narva, 2001).

Families are the cultural environment for educating people (Binh, 2012). The family is a cultural group, unique by virtue of the values, beliefs, and experiences shared by its members (Dennis & Giangreco, 1996). The family plays an important role in acquiring individual the culture, which helps him to communicate with the surrounding environment. Culture includes the values, principles, and standards of behavior which determine individual's attitudes and behaviors towards the environment (Bouray, 2006).

There is, a dearth of research linking awareness of cultural heritage and families, despite the recognition that family as the first agent that plays a significant role in shaping the perception of its members.

Olivos (2006) suggests that there exists a need for research concerning to parents, culture to global social awareness. According to Binh (2012) he research has confirmed that if one child is taken apart from the society and its culture, he is no more than wild plant in the fields.

Kim and Faerman (2013) examined the relationship between organizational and societal level culture in both public and private sectors organizations in the Republic of Korea and the employment of family-friendly programs. Results revealed that even though national efforts to encourage family-friendly programs, these programs are not broadly used because the lack of harmony between societal and organizational cultural values and the managerial values that undergird these programs.

Ramanathan and Crocker (2009) explored the role of personal, familial, and cultural attitudes and social norms for physical activity on actual physical activity behavior among female adolescents of the Indian diaspora. Results show that cultural heritage impacts physical activity norms, attitudes, and patterns. Carrasco and Lot (n.d.) found that the family culture has a great importance in the Mexican society.

Birchwood, Roberts, and Pollock (2008) found strong evidence that family cultures were the chief factor underpinning individuals' propensities to play sport. Dennis and Giangreco (1996) examine culturally sensitive practices in family interviewing and developing individualized education programs. Participants were 14 professionals in the field of special education, who gave their perceptions on their experiences as members of cultural minority groups in the United States. They recommended growing their own information base about other cultures; examining their own cultural biases and providing a family focus conducted a study in Quebec with elementary and secondary school students. The results revealed that regarding eating habits, the family is the main factor

affecting eating habits surpassing the roles of both school and friends (Deslandes, Rivard, Trudeau, Lemoyne, & Joyal, 2012).

Mfa et al. (2013) conducted a study to explore to what extent how heritage impacts an individual's social and psychological development. Results showed an increased awareness of the influence of one's rearing on their personhood. Students revealed a realization of their family's distinctive characteristics and nuances.

Banovcinova, Kovalcikova, and Hrdlkickova (2014) conducted a study to discover how individual characteristics of family influence the acquisition of values, rules and roles. The results showed a correlation between specific type of family and a value, which young people attribute to work, fairness and friendship. Influence of different forms of family on the perception of family values, health and money was not shown. Family type influences just the way young people perceive the different family roles. An essential area of socialization in the family is the acquirement of basic rules and standards of functioning in society. Baferani (2015) conducted a study to investigate the role of the family in the socialization of high school students. Results indicate that the level of love in the family influences their socialization besides, control of the family and the cold and warm relationships.

2.4. Cultural awareness

Defining cultural awareness begins with defining what culture is. Culture noun is (the pattern of attitudes, social customs, and beliefs that characterizes a group of people, transmitted through language, material objects, and institutions (Carter, Bishop, & Kravits, 2016). The word "culture" means the overall agreed ways of human beings, educated or socially transmitted, meaning that the culture of a group of groups includes all ways and lifestyles of that group, except that instinctive movable genetic part (Sheriff, 2011). According to the Webster's New Encyclopedic Dictionary culture is "the characteristic features of a civilization including its beliefs, its artistic and material products, and its social institutions" (Webster's, 2003). Culture can be defined broadly as "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations" (House, Hanges, Javidan, Dorfman, & Gupta, 2004). Hofstede (1997) defines culture as "the collective programming of the mind that distinguishes the members of one group or category of people from others". Philippe (2003) defines culture as "a group's culture is the set of unique characteristics that distinguishes its members from another group".

Someone's cultural awareness is his recognizing of the disparity between himself and people from other countries or other backgrounds (Reverso Dictionary, 2016). Cultural Awareness is the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions (Quappe & Cantatore, 2007). The NCCC defines "cultural awareness" as being cognizant, observant, and conscious of similarities and differences among and between cultural groups (Goode, 2001/2006). Cultural awareness refers to the heightened capacity of persons to be aware of his own cultural values, beliefs and unique features, while understanding that others may not share those same values (Gingerich, 1998; Villegas & Lucas, 2002). "Cultural awareness refers to the developing consciousness of culture and the manners in which culture shapes values and beliefs" (Burchum, 2002).

Cultural awareness becomes critical when we have to communicate with people from other cultures (Quappe & Cantatore, 2007). Byram and Guilherme (2000) define critical cultural awareness as an "ability to evaluate, critically, and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries". According to Winkelman (2005) awareness of cultural dissimilarities and their impact on behavior is the first pace of intercultural success.

Cultural awareness is revealed when an individual identifies his or her personal heritage, beliefs, and values in order to identify others beliefs. This awareness allows one to recognize faces of similarity and disparities of culture and its influence on various aspects an individual's life. The more

interaction between different groups is effective, the more the value for cultural awareness enhances (Mfa et al., 2013). What is considered as appropriate in one culture is possible to be inappropriate in another, and then, misunderstandings arise when people communicate (Baird, Jia Hu, & Reeve, 2011). Students are exposed to new cultures through the communication with others either their colleagues, their teachers. So, increasing the cultural awareness can help them embrace (Carter et al., 2016; Compton, 2001). There is a need to develop curriculum and materials, employ and train efficient instructors (Wang, 2001).

Promoting the value of cultural heritage is inserted in a number of European curricula (Apostolopoulou et al., 2014). Rigorous cultural engagement makes the individual to perceive the world in different perspective (Villegas & Lucas, 2002). For this cause, many teacher educators support for cross-cultural experiences to become conditions of teacher education programs (Murry & Herrera, 1999; Wilson, 1993).

These experiences realize two important ideas. First, they permit pre-service tutors to incorporate what they have learned in the classroom, into their lives. Second, a concentrated cross-cultural program has the potential of developing cultural awareness within pre-service teachers within a short period of time (Hovater, 2007).

European Commission Office de cooperation EuropeAid (2007, pp. 15–16) discuss awareness measures that could be taken. First, promotion measures to increase civil society participation that target civil servants, the general public and local actors. It is crucial to incorporate the knowledge of cultural heritage into the syllabuses of primary and secondary schools. Second, Awareness measures should be taken with the participation of local civil actors engaged in the management of cultural heritage in coalition with the mass media.

Efforts are required to create greater awareness among the people to include information education communication, heritage walk, freedom walk, street plays, light and sound shows, Tonga tour, heritage festivals, heritage awards, heritage newspaper for promoting effective management and conservation of heritage area (Srivastava, 2015). Valorization of Cultural Heritage in the field of community development, encouraging its ease of access and knowledge, its maintenance and promotion can be useful in increasing local cultural awareness of the public (European Union, n.d.).

Zhu (2011, p. 116) concluded that cultural empathy is an important means for dealing with intercultural problems effectively. Effective communication can be enhanced when empathy is conveyed. The Society for American Archaeology (Ramos & Duganne, 2000) conducted a study to investigate the perception of American public. It is concluded that “the American public’s knowledge of Archaeology is neither solid nor obvious”. Srivastava (2015) conducted a study to investigate the awareness of cultural heritage amongst the staff members at University Level. The results reveal that female staff’s cultural heritage awareness is better than male staff. Osula and Irvin (2009) conducted a study to investigate the impact of cultural awareness upon intercultural mentoring relationships and to present a conceptual model cultural awareness and how such awareness can influence teaching competence. Findings of the study of (Assaf, 2009) revealed that the percentage of the role of recreational education in spreading cultural awareness among high school students in Gaza rate has reached a degree above average.

Bahi (1988) conducted a study to determine the necessary cultural values for students of Industrial secondary school, and their relationship with the level of performance skills of students and the role of the industrial school to provide their students with those values. The findings revealed that there are differences between value of independence and personal commitment in favor of third-year students.

Ali (2007) conducted a study to identify the concept of Islamic culture, the most important characteristics that distinguish it from other cultures, and to explore the most important cultural

challenges faced by children in the context of globalization, and to highlight the duties of Muslim women in promoting Islamic culture and the disclosure of the characteristics that must be provided in the Muslim women to perform this role. The study recommended preparing cultural programs, determining the Islamic identity across determining the origin of monotheism, which constitutes the core of the Muslim culture, which renounces violence, injustice, tyranny and passionate affection, tolerance, mutual understanding as they are the origin of the Islamic culture. In addition, providing awareness programs for women through women's organizations working to help women to elevate their role in the promotion of Islamic culture.

Alsharqawy (2002) investigated the mechanisms to foster the Arab and Islamic identity in the face of cultural hegemony in the light of contemporary vision of learning in the time of globalization. The findings revealed that there are a lot of cultural values in the need to be developed and renewed such as the concept of culture and cultural identity as essential parts of the national identity. The researcher recommended that the responsible for education have to up bring of students on the group's ideology and its characteristics, besides, intensifying efforts to increase the culture of teachers and developing curriculum to give more place for the Islamic religion and the Arabic language as the core of cultural identity.

Ali (2003) revealed that there are statistically significant differences in representing the educational role assigned to the Palestinian family due to the variables of sex, housing, and economic level of and family size, but there was no significant differences according the educational level of sons. Abu Galalah (2003) conducted a study to monitor challenges that emerged from globalization, and their impact on the cultural, social and educational life. The findings revealed significant differences regarding the educational, cultural, social and practical, scientific qualification. But was no difference according to years of experience. The study recommended that teaching staff of the university has to keep pace with the scientific knowledge, technical and technological developments. The researcher recommended the presentation of a special course to globalization and its challenges and how to deal with it from an Islamic perspective. Shankar and Swamy (2013) focused in their paper on the efforts made by various agencies for creating awareness for heritage conservation and propose policy measures for creating effective heritage awareness in the city of Mysore.

Olajide (2014) conducted a study that utilizes "XYZ International", with western cultural background, as a hypothetical international business that operates in China market. The results indicate that mutual awareness of cultural references is crucial in international business, and levels of formality vary greatly among cultures. Mfa et al. (2013) presents findings from a higher education interior design course at a US university, titled the "Heritage Studio," At the end of the semester upon completion of their third and final project. The four issues that were revealed as a result were: realization of familial factor on personal development, realization of past influencing present, augmented awareness of both diversity and commonalities among classmates and, increased esteem for one's own relatives and for the personal history of others.

2.5. Heritage and tourism

According to (the charter of the ICOMOS, Draft, April 1997) cultural tourism is defined as: "that movement which involves people in the exploration or the experience of the diverse ways of life of other people, reflecting all the social customs, religious traditions, or intellectual ideas of their cultural heritage" (Csapó, n.d., p. 204).

Stebbins (1996) defines cultural tourism as "a genre of special interest tourism based on the search for and participation in new and deep cultural experiences, whether aesthetic, intellectual, emotional, or psychological". Cultural tourism is considered as visits by persons from outside the destination to historical, cultural heritage sites (Barry, 2002). Heritage tourism is one of the types of cultural tourism and defined by (Swarbrooke, 1994) as a "form of tourism that is based on heritage in which heritage is one the one hand the central element of the tourism product and on the other hand it provides the major motivation for the tourist".

Heritage tourism can be classified into three groups: natural, cultural values, built and material values (Aubert & Csapó, 2002; Soo Hyun, Sarah, & Christine, 2004). The 2005 report of the European Travel Commission on city tourism and culture differentiates between an internal and external circle of cultural tourism. The internal circle includes the principal elements of cultural tourism which can be categorized into two elements, first, (cultural heritage related to artifacts of the past) and arts tourism (related to current cultural production). The outer circle signifies the secondary elements of cultural tourism which can be divided into two parts, first, lifestyle and the innovative industries fashion design, web and graphic design, film, media, etc. (World Tourism Organization & European Travel Commission, 2005).

The relationship between heritage and tourism is a rich field to explore (UNWTO, 2010). Ricards (2009) states that culture and tourism are two of the most important growing industries of the 20th century. Cultural tourism represents about 37% of tourist motivations. So, cultural tourist pattern has found great concern from a large number of destinations around the universe (European Union, n.d.; Ricards, 2009). Heritage and tourism are considered as integrated industries. Because of valued heritage assets, destinations are created through the intervention of the tourism management. So, heritage could be economically feasible (Smith, 2003).

The Australian Heritage Commission (2004) argues that heritage tells the history of the tourist destination. So it helps to develop the tourist destination. Cultural Heritage sustains the most important tourist activities (European Union, n.d.). It is crucial to the success of a tourist destination (Carbone et al., 2012). Tourism is not just a collection of just commercial activities; it is also an ideological framing of heritage (MacCannell, 1976). Heritage and multiculturalism are considered to be one of the most key attractions. Therefore, they could contribute to increase the tourist demand to destinations that are rich in cultural assets (Fainstein & Judd, 1999). Heritage adds authenticity to the tourism destination (Carbone et al., 2012).

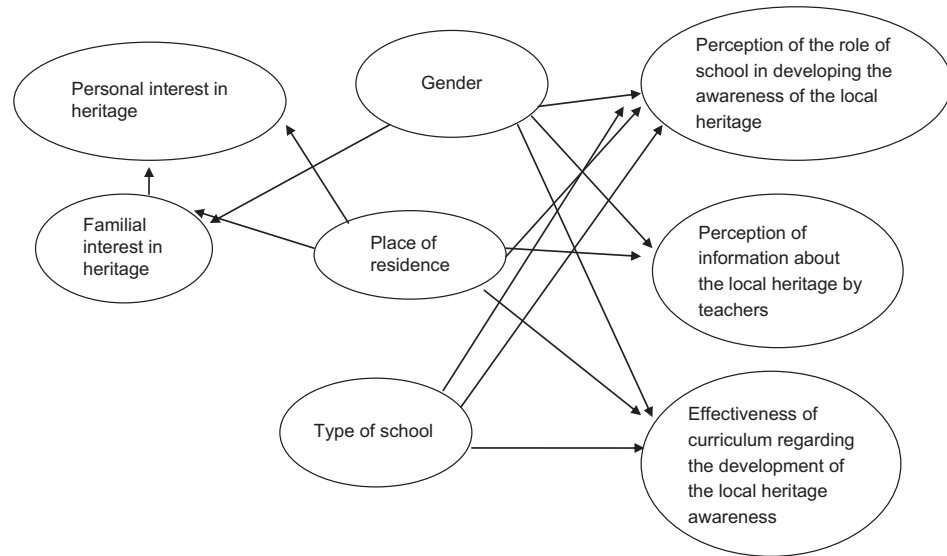
Heritage tourism and its different forms is one of the most important forms of cultural tourism (Csapó, n.d.). Almost 360 million international tourism trips were conducted for cultural purposes in 2007 worldwide, accounting to almost 40% of all the tourism market (OECD, 2009).

McKercher and du Cros (2002) argue that “cultural tourism” is the oldest of the “new” tourism phenomena. Cultural tourism was a niche form of tourism, attracting well-educated and high spending visitors, who are more interested in experiencing new experiences with notably destinations that have indigenous population. It is considered as a tool to keep culture, heritage of these populations (Smith, 2003).

Cultural heritage tourism gives an opportunity for people to experience their culture deeply, whether by visiting historical attractions or by participating in cultural activities (Csapó, n.d., p. 204). Heritage tourism contributes to support other types of tourism (e.g.: natural heritage, agri-tourism, eco-tourism) (Perera, n.d.). Heritage tourism has a considerable importance for sustaining the economies of tourist destination, particularly, the developing countries (Perera, n.d.). In fact, this contribution is because of its multiplier effect. The rate of spending of cultural tourists is to be as one third more on average than other tourists (Ricards, 2009). Cultural heritage holds great potential for regional growth, tourist revenue, jobs (Tinto, n.d.).

In this sense, Wirth and Freestone (n.d.) conducted a study to investigate the transmogrification of places of cultural significance for tourism consumption. Cultural heritage managers sometimes assume that tourism can provide the economic basis for conservation of our physical and intangible heritage. At the same time, the significance of cultural heritage is held to be greater than mere monetary value (CRC For Sustainable Tourism Pty Ltd, n.d.). When tourism is acknowledged as part of an overall development strategy, the protection and development of historic assets is vital for any sustainable effort (Csapó, n.d., p. 204; European Union, n.d.).

Figure 1. The proposed model.



3. Methodology

This study aims to identify the degree of students' awareness of the national heritage, to recognize the roles of schools in raising awareness of the national heritage, to discover the degree of student satisfaction about those roles played by these schools responsible in developing the national heritage awareness in addition to explore the impact of family in predicting the personal interest in the local heritage. This section describes the research methodology employed to test the hypothesized model presented in Figure 1.

3.1. Research Hypotheses

H1: There is a statistically significant difference between gender and type of school regarding the perception of roles of schools, teachers, and curriculum in developing the national heritage awareness.

H2: There is a correlation between the place of residence and the perception of the level of awareness of the importance of the national heritage.

H3: Familial interest contributes in predicting the personal interest in the local heritage.

This model aims to test primarily the role of school in developing students awareness about their national heritage as it is considered as one of the main social institutions affecting the society in general where students stay for long time to learn not only scientific information but also values, traditions which would continue with the learner till the end of his life. This model shows that the effectiveness of the role of school could be affected by other co-variables which could enhance this role or be an obstacle towards achieving its goal. So it includes personal interest in heritage, familial interest in heritage, gender, place of residence in order to get a complete vision about that impact.

3.2. Questionnaire

To validate the conceptual model and the proposed research hypotheses, the researcher developed a survey. A questionnaire for the current study was designed with three sections as follows:

- (1) Respondents' characteristics (gender, place of residence: Urban, Village, type of school: public, private, Foreign).
- (2) Respondents' personal and family's level of interest in the national heritage in the national heritage (Not interested, Interested to some extent, Interested, Very interested and

perception of the local residents' awareness of the importance of the national heritage (low, Very low, Average, high, Very high).

- (3) The perception of respondents about the role played by school for increasing the awareness of the cultural heritage.

3.3. Sampling and data collection

The methodology of the research is a survey. Data was obtained through questionnaire conducted among a random sample of students of the preparatory year at the University of Hail. It consists of three parts: the first part: contains a preliminary data about respondents' characteristics, while the second one: focuses on the personal and family's level of interest in the national heritage in the national heritage and perception of the local residents' awareness of the importance of the national heritage and the third part: focuses on the perception of respondents about the role of school in raising the awareness of the cultural heritage. SPSS software, descriptive tables, the stepwise multiple regression test, the One-Way Anova analysis were used for data analysis. About 250 questionnaires were distributed to random sample of students in the preparatory year in both in the males and females sections in cooperation with a number of teaching staff. Students who accepted and filled the questionnaires were 210 only, from which 32 were incomplete and thus eliminated from the study. As a result, 178 questionnaires were accepted for the purpose of the final analysis representing a response rate of 87%.

3.4. Questionnaire validity

This study included three university professors in the tourism management and archaeology department who reviewed the questionnaire. Each one of them was asked to examine the relevance, representativeness, clarity and wording, item content of the questionnaire. Based on their review, the questionnaire was modified, revised.

3.5. Assessing scale reliability with coefficient alpha

In order to assess the reliability of survey questions, the researchers obtained a coefficient Cronbach's Alpha score. The Table 1 shows that the coefficient of consistency for survey is 0.781. It declares that this survey is reliable.

3.6. Analysis

In order to test research hypotheses in the proposed model (see Figure 1), a structural equation modeling (SEM) was run using (SPSS) statistical package for Social Sciences (SPSS) version 18.0. Statistical techniques such as descriptive statistics, Pearson correlation coefficient, and stepwise regression were used to achieve the objectives of this study.

3.6.1. Personal data

As Table 2 shows, the size of this research sample was 178. The majority of respondents were males. There were more residents in urban (86.5) than in rural areas (13.5). The vast majority learned in public schools.

3.6.2. Level of interest in the national heritage

As Table 3 shows that 37.1% of respondents is interested to some extent followed by (31.5%) and 9.6% is very interested in the national heritage. On the other hand more than one fifth is not interested in the national heritage. Regarding family's Level of interest in the national heritage, it shown that more than one third is interested, more than one quarter is Interested to some extent and the minority are very interested. On the other hand, about one third is not interested in the national heritage.

Table 1. Reliability statistics

Cronbach's alpha	N of items
0.781	11

Table 2. Personal data of respondents

Attribute	Frequency	Percentage
<i>Gender</i>		
Male	108	60.7
Female	70	39.3
Total	178	100
<i>Place of residence</i>		
Urban	154	86.5
Village	24	13.5
Total	178	100
<i>Schools</i>		
Public	143	80.3
Private	35	19.7
Foreign	None	None
Total	178	100

Table 3. Level of interest in the national heritage

	Not interested		Interested to some extent		Interested		Very interested	
	N	%	N	%	N	%	N	%
Personal level of interest in the national heritage	39	21.9	66	37.1	56	31.5	17	9.6
Family's Level of interest in the national heritage	57	32.0	49	27.5	62	34.8	10	5.6
Total	178	Total	178	Total	178	Total	178	Total

3.6.3. Perception of the local residents' awareness of the importance of the national heritage

As Table 4 shows, about 28% of respondents perceive that the local residents' awareness of the importance of the national heritage is average, less than one quarter perceive it as low. This result indicates how the awareness of the national heritage is modest among local residents.

Table 4. Perception of the local residents' awareness of the importance of the national heritage

	Null		Low		Very low		Average		High		Very high	
	N	%	N	%	N	%	N	%	N	%	N	%
Perception of the local residents' awareness of the importance of the national heritage	27	15.2	43	24.2	23	12.9	51	28.7	24	13.5	10	5.6
Total	178											

3.6.4. Mean scores and standard deviations of scale items

Table 5 presents the mean scores and the standard deviations for each item of the scale. The means scores of the items that were used to measure the level of interest about the national heritage in the pre-university stage. Respondents in the sample were requested to check with yes or no for the statements from one to six.

And their degree of agreement about statements from seven to eleven using a 4-point Likert-type scale; ranging from I do not know (1), I agree(4), I do not agree(2), I agree to some, extent, I agree(4). The first item (curriculum in pre-university contained information about the national heritage) with a mean of (1.3652). The second item (if yes, does the curriculum contained sufficient information about the national heritage with a mean of (1.0674). The third item (if yes, this information was displayed in an interesting and in an attractive manner) with a mean of (0.2978). The fourth item (the school administration in which I learned, was interested to organize tours to the national heritage sites) with a mean of (1.7191). The fifth item (the number of trips that were organized by the school administration was enough and frequent) with a mean of (0.4607). The sixth item (t was keen to participate in these trips how long I had the opportunity with a mean of (0.3315). In fact, this result indicates that respondent were satisfied about the manner of displaying information about the national heritage included in the pre university period. On the other hand, they see that their schools administrations were not interested to some extent in organizing tours to heritage sites.

In fact, organizing field trips is one of the best ways of learning as it transmits the theoretical information to facts about that national heritage. It contributes to enhance their experience. In this regard, a number of authors explored the impact of field trips on the experience of students. For example, Falk and Dierking (1997) who conducted a study to evaluate the long term effects of using field trips as a tool of teaching. They revealed that the vast majority of test subjects, ranging from 4th graders to adults, that almost all of these subjects memorized things that they had studied upon these field trips. Alajmi developed a formal curriculum unit which introduced a traditional women's craft into the art curriculum for girls in Kuwait. The objective was to employ history of art to enhance

Table 5. Mean scores and standard deviations of scale items

Items	N	Minimum	Maximum	Mean	Std. deviation
	Statistic	Statistic	Statistic	Statistic	Statistic
1) Curricula in the pre-university stage contained information about the national heritage	178	1.00	2.00	1.3652	0.48284
2) If yes, did the curricula contain sufficient information about the national heritage	178	0.00	2.00	1.0674	0.89313
3) If yes, was this information being displayed in an interesting and in an attractive manner	178	0.00	2.00	0.2978	0.63432
4) The school administration in which I learned, was interested to organize tours to the national heritage sites	178	1.00	2.00	1.7191	0.45071
5) Number of trips that were organized by the school administration was enough and frequent	178	0.00	2.00	0.4607	0.78195
6) I was keen to participate in these trips how long I had the opportunity	178	0.00	2.00	0.3315	0.56969
7) If yes, is the information obtained when visiting archaeological sites and heritage sites related to what you've learned in school?	178	0.00	4.00	0.6348	1.28279
8) My teachers in pre- university, had a good information about the elements of the national heritage	178	1.00	4.00	2.2079	1.05045
9) I see that the curricula is an effective way to raise awareness of the importance of national heritage and preserving it	178	1.00	4.00	2.8483	1.14710
10) I see that school plays a prominent role in raising awareness of the national heritage	178	1.00	4.00	2.8090	1.07752
11) I support including a course of national heritage within courses both in the pre- university or undergraduate	178	1.00	4.00	2.9831	1.12734
Valid N (listwise)	178				

their awareness of their cultural heritage. It was found that history of art cannot be introduced into art education in Kuwait, as there is no expertise in this field and it is not an established discipline. The researcher recommended educational policy makers to encourage cultural learning through organizing field trips to museums in particular.

The seventh item (is the information obtained when visiting archaeological sites and heritage sites is related to what you've learned in school) with a mean of (0.6348). The eighth item (my teachers in pre- university, had a good information about the elements of the national heritage with a mean of (2.2079). In fact, respondents do not agree to this item indicating that they are not satisfied about the performance of their teachers as they lack information about their national heritage in general. The ninth item (I see that the curricula is an effective way to raise awareness of the importance of national heritage and preserving it) with a mean of (2.8483). This indicates that they agree to some extent to the role of curricula to enhance awareness of the local residents about the national heritage. The tenth item (I see that school plays a prominent role in raising awareness of national heritage) with a mean of (2.8090). This clarifies that they agree to some extent to the importance of the role of school to boost awareness about the national heritage. The eleventh item (I support including a course of national heritage both in the pre- university or undergraduate) with a mean of (2.9831).

3.6.5. Hypothesis testing

H1: There is a statistically significant difference between gender and type of school regarding the perception of roles of schools, teachers, and curriculum in developing the national heritage awareness.

To verify H1, the researcher calculated the One-Way Anova analysis of difference between gender, type of school regarding the role of schools in raising awareness of national heritage, teachers' information about the elements of the national heritage and effectiveness of curriculum to raise awareness of the importance of the national heritage and preserving it. The results were shown in Table 6. The tabulated data revealed that there is no statistically significant difference between gender, type of school regarding the role of school in developing the cultural heritage awareness, evaluation of students of teachers' information about heritage, and effectiveness of curriculum to raise awareness of the importance of national heritage and preserving it.

Teachers play a fundamental role to realize all goals of education. They contribute to shape the personality of their students. Besides, they play a major role to up-date with knowledge, techniques and awareness (Srivastava, 2015). Srivastava (2015) conducted a study to Study the awareness of Cultural Heritage among the Teachers at University Level. The findings reveal that male and female teachers do have awareness regarding Cultural Heritage. Female teachers overall score is better than male teachers. The more percentage of female teachers scores more on almost all the dimensions of Cultural Heritage. Female teachers are having significantly more awareness than male teachers in case of Cultural Literature are. Aplin (2007) suggested combining the cultural heritage subject in the educational system as it is intended to serve in achieving sustainable development. In this context, (Ocampo & Delgado, 2014, p. 201) argued that cultural heritage education could be used as a function to raise the awareness of the importance of sustainable development. Education must consequently be structured in such a way that the learners themselves can take part in the further development of inherited practices (The royal ministry of education, research and church affairs). In heritage learning activities, students can learn respect for the environment or for a particular heritage (Boxel et al., 2011).

H2: There is a correlation between the place of residence and the perception of the level of awareness of the importance of the national heritage.

To verify H2, the researcher calculated Pearson Correlation Coefficient between the place of residence and the perception of the awareness level of the local community of the importance of

Table 6. Differences between gender, type of school regarding the role of schools, teachers, efficiency of curriculum

ANOVA						
		Sum of squares	df	Mean square	F	Sig.
<i>Gender</i>						
Role of school	Between groups	0.725	1	0.725	0.656	0.419
	Within groups	194.584	176	1.106		
	Total	195.309	177			
Teachers information about heritage	Between groups	1.366	1	1.366	1.039	0.310
	Within groups	231.538	176	1.316		
	Total	232.904	177			
Effectiveness of curriculum	Between groups	1.279	1	1.279	1.102	0.295
	Within groups	204.226	176	1.160		
	Total	205.506	177			
<i>Type of school</i>						
Role of school	Between groups	0.106	1	0.106	0.095	0.758
	Within groups	195.203	176	1.109		
	Total	195.309	177			
Teachers information about heritage	Between groups	1.002	1	1.002	0.761	0.384
	Within groups	231.902	176	1.318		
	Total	232.904	177			
Effectiveness of curriculum	Between groups	0.061	1	0.061	0.053	0.819
	Within groups	205.444	176	1.167		
	Total	205.506	177			

national heritage. According to Table 7, the results show that there is no statistically significant relationship between the place of residence and the perception of the level of awareness of the importance of the national heritage at a significant level of (0.01). This result contradicts with Bouray (2006) who declared that culture is linked to a great level end to the level of education, nature and places of residence and the position of the parents, and the integration of modes of socialization.

H3: Familial interest contributes in predicting the personal interest in the local heritage.

To verify H3, the researcher calculated the stepwise multiple regression of familial interest in heritage as an independent variable to determine its impact on the personal interest in local heritage. The tabulated data revealed that there is a statistically significant contribution for familial interest in heritage in predicting the personal interest in local heritage with a value of significance (0.000). This result agree with the most articles conducted to investigate the significance of the role of the family for example (Banovcinova et al., 2014; Birchwood et al., 2008; Carrasco & Lot, n.d.; Mfa et al., 2013; Trudeau & Shephard, 2008).

The family plays an important role in acquiring individual the culture, which helps him to communicate with the surrounding environment. Table 8 shows that culture includes the values, principles, and standards of behavior which determine individual's attitudes and behaviors towards the environment (Bouray). According to (Shariatmadari, 1970) family social class, economic condition, opinions, customs, ideals and aspirations of parents and their education level has a lot of influence on children's behavior (Shariatmadari, 1970: cited in: Baferani, 2015, p. 417).

Table 7. The relationship between the place of residence and the perception of the awareness level of the local community of the importance of national heritage

Correlations		Residence	Perception of the awareness level of the local community of the importance of national heritage
Place of residence	Pearson correlation	1	-0.071
	Sig. (2-tailed)		0.347
	N	178	178
Perception of the awareness level of the local community of the importance of national heritage	Pearson correlation	-0.071	1
	Sig. (2-tailed)	0.347	
	N	178	178

3.7. Conclusion and recommendations

This study aims to identify the degree of students' awareness of the national heritage, to discover the roles of schools in raising awareness of the national heritage, to discover the degree of student satisfaction about the roles played by these schools responsible for boosting awareness of national heritage. From a familial perspective, it is apparent, that natural heritage is not in the top priorities of interests. The awareness of the importance of the national heritage from the part of local residents is not satisfactory. There is no statistically significant difference between gender, type of school regarding the role of school in developing the cultural heritage awareness, evaluation of students of teachers information about heritage, and effectiveness of curriculum to raise awareness of the importance of national heritage. There is no statistically significant relationship between the place of residence and the perception of the level of awareness of the importance of the national heritage at a significant level of (0.01). There is a statistically significant contribution for familial interest in heritage in predicting the personal interest in local heritage with a value of significance (0.000). The results of this study have several practical implications related to efforts that should be exerted to the raise the local residents' awareness of the national heritage, starting from the pre-university period which is considered as the basic stage to form the mentality of students regarding their historical and natural environment.

The results of this study have several practical implications. Schools administrations need to organize more trips to heritage assets with a good preparation of teachers who have to exert great effort to arm themselves with sufficient and up-to-dated information about the cultural fortune of their universe. They have to be motivated and enthusiasts when telling their students their nation's history. In order to realize a good response of students, these visits have to be involved in the accumulative evaluation of students who have to be requested to prepare practical reports about their visits and about what they learned and problems faced them during visits. These trips have to be scheduled including all heritage elements in the local environment as it is possible with some recreational activities in order to avoid the monotony. National events could be well exploited, to

Table 8. Impact of familial interest in predicting the personal interest in local heritage

Model		Unstandardized coefficients		Standardized coefficients	t	Sig.
		B	Std. error	β		
1	(Constant)	1.463	0.158		9.254	0.000
	Familial interest	0.385	0.068	0.394	5.686	0.000

Notes: $R = 0.394$; $R^2 = 0.155$; Adjusted $R^2 = 0.150$; $F = 32.329$.

^aDependent variable: personal interest.

organize workshops and seminars to discuss the history of the nations and to make students understand the issues related total heritage in the city through the co-operation between schools administrations and a number of local organizations or eminent personalities that are interested in heritage (e.g.: the general organization of tourism and national heritage, mass media, historians, archaeologists). Responsible for the cultural activities in schools are required to prepare a wall and electronic magazine which its main goal is to spread out the awareness of the importance of the cultural heritage and how to keep it for future generations.

They could organize also cultural competition between students in order to raise their cultural level. In fact, these efforts proposed will spread the message of heritage awareness to more people in short period of time. It could be an open day at every semester to make an exhibit of heritage products manufactured by local craftsmen in the region. At each region, the administration of education are required to assign a heritage awards granted to schools, local organization or individuals which contributed effectively to raise the awareness of local residents about the national heritage. At the end, curricula have to be revised in order to include the heritage elements in educational programmes in an effective and efficient manner.

Supplementary material

The supplementary material for this paper is available online at <http://dx.doi.org/10.1080/23311886.2017.1306202>.

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